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BROTHERHOOD OF THE LUTHERAN CHURCH

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LUTHERAN MEN

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Our World View

by

FRED J. FIEDLER

Church Without a Roof

Epiphany Chapels

The Christians in Dharmapalem looked wistfully at the roofless church in their village. With great pains they had worked to make the bricks for the walls. They had contributed from their scant wages the cost of the door and window frames. But the amount which they were able to gather did not finally reach, and here they were with a roofless church.

Prices had risen, and the church stood thus for a year. Then Pastor Jesudas encouraged the people of this village to put up a temporary roof of thatch. This seemed hard for the people to bear. Putting a thatch roof on a nice brick building did not seem proper.

"But a thatch roof is better than none," said Pastor Jesudas. "Besides, the time will come when you will be able to receive help from the mother church in America to finish your building. But you must keep up your courage. You must be prepared to make further sacrifices in order to pay your share of the final cost."

After that, the leaders of the congregation called a meeting to talk about ways to get the roof on their building. Bodi Subati said: "I shall lay aside the price of the eggs which my chickens lay on Sunday and this I shall give for the church roof." Seeli Marthamma said: "As I measure the rice each day for the family meal, I shall lay aside one handful of rice for the Lord's House." Another woman was very timid about her contribution, so her husband spoke for her: "My wife says that all the fuel which she can gather each Sunday she will devote to the use of the Lord."

Thus one by one, the Christians who attended that church meeting found that they could give something for the good purpose of building their

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house of worship. Their contributions, together with a gift from the Epiphany Appeal for Chapels, will provide the roof for their chapel. They will be pleased and proud, and their neighbors will rejoice with them.

One Hundred Chapels for India

Information from India indicates that in that great mission field 100 such unfinished chapels await an average gift of $300 to raise up the House of God and to lift up the hearts of the people.

A few years ago a general effort for better houses of worship manifested a good, healthy, Christian concern for the House of God in the midst of the people. Many chapels and churches were built. Among the 2,000 congregations in the Andhra Lutheran Church, there were some which worshipped in mere sheds and some only in the out of doors. In one village after another this challenge of building the church was taken up. People whose wages are only a few cents a day began making their humble gifts for this special purpose — a house of worship.

Costs were rising rapidly. Just about 100 congregations were caught with insufficient funds. They partly built their chapels but could not finish them. Some were left without roofs and in others the walls were not entirely finished. Still others needed doors and windows. It is to help these 100 small congregations in the Telugu country of India that the Epiphany Appeal aims to raise funds for chapels — $60,000, of which $30,000 will be devoted to chapels in India. That is an average of $300 each for those 100 village groups who want a better church but have been handicapped by poverty from completing their honest effort to build the House of God.

While in India the housewife lays aside each day a handful of rice so that at the end of the month the accumulated little bag of rice can be presented as an offering in the church, here in America our Sunday schools can in one day, without any sacrifice whatever, give the added amount needed to build a Christian chapel which will stand as a witness to the Christian faith in a non-Christian community.

New Churches in Japan

But there should be also $30,000 for new churches in Japan. Building costs are much higher in Japan than they are in India. Although $30,000 will not do as much as it will in India, yet it will do wonders for four congregations. One will receive $3200, two will receive $8400, and another will receive $10,000. Those four congregations will be able to build chapels of modest proportion and plain design. The chapels will stand in four different towns and villages to proclaim in quiet simplicity the fact that Christ is here.

One of the most encouraging facts about the church in Japan today is the large numbers of young people who are taking an interest in the Christian faith. Students, factory workers, lawyers, doctors, and others are reaching out with inquiring minds to understand the Christian faith.

Some of the new congregations which are being organized today by our missionaries and Japanese workers are composed almost entirely of young people. That is a bright hope for the future. It is a good hope in which to make a Christian investment. A Christian investment is the kind that produces for the Lord.

A grandmother came to a missionary after the Christmas celebration in which her daughter's son took the part of a Wise Man. "I am impressed," she said. "Our little boy is such a wild fellow, but since he has had the part of one of the Wise Men in the Christmas Story, he has been a different child. We want to know more. The women in our family cannot be squeezed into the little house where you have your services, but we shall come when you build your chapel."

The need for chapels is sometimes acutely felt. New congregations have the greatest difficulty finding places to meet. When they are still new they need help most; later they can take care of themselves. In Japan, especially, there is a strong determination towards self-support.

Best of all in this effort for chapels and churches is the good, healthy desire in the hearts of Christians to have a church building which is worthy of the Lord we worship.

World Brotherhood

The Epiphany season always refreshes our thoughts concerning the world-wide view of the Christian. This season celebrates Christ's manifestation to the outsiders, to those in all the world. Just as the Wise Men

came from far away places and bowed to worship the Christ-child, so indeed, according to the word of God, "all the earth shall worship him"; and again in the very Christmas story itself we have the angels' message of "good tidings of great joy which shall be to you and to all people."

There are many good causes which challenge the thoughts and activities of men everywhere. These causes are a challenge to the Church to be more and more active in our world-wide interest to share the Gospel with all mankind. This is indeed the purpose of the Church; the answer to the question "What are we here for?" God has placed the church here in the world to make an impact on the world and not just to keep its own wheels in motion. We are here for a task. We have a mission. That mis-

sion demands our world-wide interest. Because the Church has been too often indifferent to the needs of men, and because the Church has done comparatively little to bring that abundant life which Jesus mentioned into the dwelling place of man on this earth, other agencies have entered the field of activity. One of them is communism.

We ourselves can no longer be deceived by the deception and the false promises of communism. But in various parts of the world there are millions of people uneducated, unenlightened, illiterate, who will believe and follow any kind of rosy promises. That is why there is such a strong movement toward communism in Asia and a threatening trend in Africa. This concerns everyone of us. We are all involved in this. It is a threat to our religion and to our freedom.

A look at the world today makes us feel that we are in a bad way, but the word of the Gospel in this modern day is not one of defeat but one of advance. It is not a note of despair but a song of hope. We cannot fail. With God on our side we are a majority. Our own ULCA has just launched out on a new venture; it is our new mission in Malaya. We have six missionaries there today and are looking for a nurse to begin our village dispensary work. We are calling for new missionaries in all our fields.

The one sure force with which to take our place in the world against the falseness of communism is the power of the Gospel. It is a power which changes men in this world whenever they follow it. The United Nations, treaties, international agreements, all are helpful but the real power to change men and to change the world is the Gospel. It changes us from within and makes us new creatures in Christ. All Christians the world over must rally with conviction and enthusiasm to the message of the Gospel and the world-wide outlook of the Christian Church.

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Honorary Life Memberships

by PHARES G. BEER

THE BROTHERHOOD of the United Lutheran Church in America has as its third objective "Increase attendance at church services." This is one of the four original objectives of the Brotherhood. This objective, like most of the other ten, has been let up to the local Brotherhood for execution. Up until this time there has been no church-wide effort at promoting this progarm. At a recent Administrative Committee meeting in Bethlehem a program was outlined and adopted by which the carrying out of this objective is to be implemented into the work of every synodical, conference and local Brotherhood. A group of men to be known

as "The King's Men" are to be trained to execute this effort. This is not a new organization but an evangelistic group of workers under the leadership of the Brotherhood.

These men will be trained in synodical and conference workshops. Some workshops have been held and many more are being arranged. The preparation of the literature and the promotion of this activity will be supported by funds from the Honorary Life and In Memoriam membership receipts. There is nothing that threatens the work and the very life of the church as much as indifference in church attendance. This, then, is one of the most needed efforts in evangelism. How much of a Christian is the person who never goes to church?

Dr. Charles F. Brobst, the writer of "The Brotherhood in Action" column in *Lutheran Men* and the chairman of the Committee on Evangelism of the Ministerium of Pennsylvania, and Earle W. Bader, the Executive Secretary of the Brotherhood of the United Lutheran Church in America, in cooperation with the Director of Evangelism and his associates of The Board of Social Missions of The United Lutheran Church in America, have prepared a plan, folder, program and kit for the instruction of "The King's Men." These kits containing all this information may be received by writing the Brotherhood Headquarters of The United Lutheran Church in America, Market and New Streets, Bethlehem, Pa.

Did you ever ask yourself, why has our church attendance been on the decrease? Have radio church services and television Christian programs been accepted as a substitute for church attendance? Have some people substituted attendance at organized Bible classes and congregational auxiliaries for church attendance? No radio or television church service or Christian program, no organized Bible class or other congregational auxiliary service or program can displace my Christian obligation to attend church services. The Christian's first objective is church attendance and this may be followed by Sunday school, auxiliary, radio and television services and programs.

In many localities there are desert seasons in church attendance and the evening worship service is a thing of the past. Have movies, parks, recreation and travel displaced church attendance Upon careful thought none of these can displace our obligation for church attendance.

Some one recently expressed suspicion that the Honorary Life and In Memoriam chairman was expending the receipts of these funds by his traveling and communications. The chairman has written hundreds of letters and has traveled hundreds of miles in organizing and fostering the work of this department but has never recevied a cent for postage or for his mileage in this work.

No Paragon

"What model car do you have?"

"My car's no model—it's a horrible example."

Minorities

by

HOWARD A. KUHNLE

Everybody belongs to a Minority Group

THE UNITED STATES of America seems to be made up of articulate and vociferous minority groups! Most of the time it seems that each group acts as if it were the sole unity speaking with any authority on a given topic or problem. As a matter of fact, in America every group is in the minority.

Consider the minority groups: Protestants, Roman Catholics, Jews, Negroes, political parties (even though one party may have a temporary majority), labor unions, Christian Scientists, Jehovah's Witnesses, Baptists, school teachers, truck drivers, Orientals, civil service employees, oldsters, the middle aged, etc.

There is one factor common to almost every minority group, namely, all groups claim that there is discrimination against them by others. If this seems a strong statement, you need only recall that occasionally people will say that in the place where they work, it is a real advantage to belong to a certain religious group, that is, Protestant, Catholic, or Jewish. It's always the one who feels that he is the victim of discrimination who makes such a statement.

The real dangers, it certainly seems, are not from the minority groups in America, for the genius of America is that every group should have full freedom, although this does not mean license to do anything that one's fancy dictates. The real dangers, from a Christian standpoint, in ascending order, would seem to be (1) organized atheism (not much danger), (2) secularism, (3) indifference by nominal Christians.

There are some things that ought to be said about the problem of minorities by way of "solution";

The Rev. Howard A. Kuhnle is pastor of Redeemer Lutheran Church, Binghamton, N. Y.

1. The best solution to many problems is to ignore them. As a minister, I know how true this is in a congregation! Some years ago a girl from the congregation which I was then serving told me that the neighborhood gossip was that she was about to become a mother. I told her that the best thing to do was to ignore it, because time would prove the gossip to be wrong. Just so, many minority problems would solve themselves if ignored. The difficulty is that every minority has belligerent individuals who are not willing to ignore anything, but always have a chip on their shoulders because they are always seeking their own selfish ends.

2. One questions the value of legislation for healing the problems of our American minorities. Here are several items to consider:

a. *The Christian Century* carried the following letter to the editor on March 20, 1946: "The report on last year's record of lynchings — down to one — is highly gratifying. It is also worth noting that this has come without a federal anti-lynching law. Is it not much better that wholesome social forces should accomplish this result?" In 1952, there were no lynchings in America.

b. Senator Milliken, of Colorado, who sided with the bloc of Southern senators whose filibustering successfully shelved the Fair Employment Practices bill, said, "How much blood must be spilled, how much hatred and discrimination must be accentuated, how much ugly human history must be endured and repeated before we learn law cannot and should not coerce conformity in human thinking?"

c. I talked with an assistant attorney general for New York State at the time when the Fair Employment Practices Commission was established in New York State in 1945, and he said that it would be a law that would cause more problems than it would solve — that it would be most difficult to enforce fairly. On the other hand, I heard a member of the Commission state in May, 1953, that it has never been necessary to bring anyone to court under the provisions of this act, but that the act has been a means of educating employers and employees in higher standards than existed in 1945 and previously.

d. Walter L. Lingle writes as follows in the *Christian Observer*: "Charles V was determined to compel all his subjects to adopt his way of thinking about religion. Thousands died rather than conform. Weary of a long reign, Charles abdicated in 1556, and retired to a monastery, where he amused himself by trying to make a dozen clocks run absolutely together. When he failed, he exclaimed, 'How foolish I have been to think that I could make all men believe alike about religion when I cannot even make two clocks run together'."

3. We should realize even though we have only two major political parties, that we are a nation of minorities, politically. A writer puts it this way: If 25 persons are divided 13 to 12, are we to assume the 13 are right? And if one among them

should change his vote, would truth shift with him to the other side?

William T. Ellis writes as follows in the *Religious Digest*: "At the mouth of the Clyde River are small islands called the Cumbraes. An old story has it that the minister there used to pray every Sabbath, 'O Lord, grant Thy grace to the Greater and the Lesser Cumbraes; and O Lord, in Thy great mercy, remember also the neighboring islands of Great Britain and Ireland.' People smile at such provincialism — and then go on practicing the same."

4. The simplest and also the greatest need is to be fair and to be honest. One could cite various items in this respect.

An outstanding example is the appointment of Myron C. Taylor to be the President's representative to the Vatican, announced on December 24, 1939. At the time when Mr. Taylor was appointed by the President, Dr. George A. Buttrick of New York City, then president of the Federal Council of the Churches of Christ in America, and Rabbi Cyrus Adler, of New York City, president of the Jewish Theological Seminary, were asked to confer with the President. Drs. Buttrick and Adler were a kind of window-dressing to cover up the real purposes of Mr. Roosevelt in sending a representative to the Vatican.

5. One cannot judge all members of a group on the basis of experience with one or a few of its adherents. Yet many people are doing this constantly. One simply cannot say truthfully, "Jews are dishonest," or "Germans are cruel," or "Negroes are pretty dumb." The following paragraph from an address by Rabbi Philip S. Bernstein before the Rochester, (N. Y., Inter-Faith Form is pertinent:

"Starting from a sense of personal responsibility, the individual should deliberately cultivate brotherliness in his relations with others. I am shocked the number of Jews who do not know one Christian well. I am sure that the percentage of Christians who do not know Jews personally would be even more disturbing. Cultivate personal friends in other groups. This is a sure way to dispel prejudice about them. Respect the individual for his own worth, and refuse to judge him on the basis of some group generalization. To the extent that you think of him as a member of another group, do not compare the worst in that group with the best in your own. When comparisons are necessary, let them be on the basis of the top, middle and lower categories in both groups, and then you will find a normal cross-section of humanity in every racial and religious group."

Almost Perfect

A new member of a certain government bureau made life miserable for his associates by pretending to absolute infallibility. One day, however, he startled his co-workers by admitting that once he had been wrong.

"You wrong?" exclaimed one of his listeners.

"Yes," replied the infallible man. "Once I thought I was wrong when I wasn't."

• • •

Inflation

No matter how low in value the dollar may eventually fall, it will never fall so low as some people will stoop to get it.

Message from Headquarters

by EARLE W. BADER

Brotherhood Loyalty Months

JANUARY and February, 1954, have again been designated as Brotherhood loyalty months. This is the time set apart each year for a special effort to extend the influence of the Brotherhood by the establishment of new congregational units in the churches which do not enjoy the blessing of organized men's work.

Brotherhood loyalty months are also the time to arrange your program and select the speakers, and assign the *Lutheran Men* topics for the ensuing year.

Church Attendance Crusade

Brotherhood loyalty months provide an unequalled opportunity to engage in an intensive promotion of the Ten Objectives in the local congregation. The first three objectives, better known as spiritual objectives, are especially emphasized during this period, which immediately precedes the Lenten season. This will be an opportune time to promote the Brotherhood "King's Men" church attendance crusade in your congregations. An increasing number of congregations are assigning to their Brotherhoods the task of conducting a pre-Lenten visitation to bring in the unchurched and win back the lapsed members.

Double Membership

We are happy to report as of December first that 142 Brotherhoods have officially participated in the stewardship project of the ULCA Brotherhood. This project challenges our Brotherhoods to increase their membership 100 per cent by the end of 1953.

Our hearty thanks come to each of the additional Brotherhoods who have sent us their participation cards since our last report:

St. Mark's Lutheran Brotherhood, Pender, Nebr.

Lake of the Isles Lutheran Brotherhood, Minneapolis, Minn.

Holly Grove Lutheran Brotherhood, Lexington, N. C.

Grace Lutheran Brotherhood, Thomasville, N. C.

We are sending three complimentary issues of *Lutheran Men* to each of the new members that have been received since the stewardship project was instituted last summer. If you have any new members who are not receiving these complimentary copies please send us their names promptly.

The fact that only 22 per cent of our active Brotherhoods officially participated in the 100 per cent project to date is not in the least discouraging. This matter will be considered at the December 12 meeting of the Administrative Committee, and the Double Membership campaign will undoubtedly be continued with increased vigor during 1954.

1954 Dues Statements

Twenty-four synods will participate in the 1954 joint dues plan. The uniform dues statements for use in all synods of the church are a step in the direction of simplicity and greater effectiveness in handling the synodical and ULCA membership dues payments. These statements were supplied by Brotherhood Headquarters to all of the synodical Brotherhoods that will operate the joint dues plan in 1954. We have been assured of the cooperation by our synodical Brotherhood officers in getting the dues statements into the mails by January 1.

If your Brotherhood or Bible class has not received its 1954 joint dues statements by January 15, and you are located in the territory of any of the following synods, may we ask that you notify your synodical Brotherhood treasurer, whose name appears below:

Canada Synod: Gordon Kipfer, 23 Durham Ave., Kitchener, Ont., Canada

Central Pennsylvania Synod: Irwin L. Bortner, 527 S. 16th St., Harrisburg, Pa.

Florida Synod: Fred Hoegner, Rt. 6, Box H260, Jacksonville, Fla.

Georgia-Alabama Synod: Hardy Cornwell, R.F.D. No. 1, Smithville, Ga.

Illinois Synod: Victor Ingwalson, 819 Chicago Ave. N.E., Rockford, Ill.

Indiana Synod: Thurland Albert, Middlebury, Ind.

Iowa Synod: Carl Kruse, 302 7th St., Tipton, Ia.

Kansas Synod: William Moebus, R.R. No. 5, Emporia, Kan.

Maryland Synod: John L. Shaw, R.F.D. No. 4, Frederick, Md.

Michigan Synod: Norman Jacobson, 34 Wentworth Ct., Battle Creek, Mich.

Midwest Synod: Arthur Denker, Papillion, Nebr.

Mississippi Synod: Prentiss Crumpton, Starkville, Miss.

Nebraska Synod: William R. Kleman, 1220 Elk St., Beatrice, Nebr.

New York Synod: Clarence L. Neun, 3355 Bailey Ave., Buffalo 15, N. Y.

North Carolina Synod: Leonard Rhyne, P.O. Box 860, Gastonia, N. C.

Northwest Synod: Walter R. Adams, 51 W. Irving St., Oshkosh, Wis.

Pacific Synod: Fred J. Moody, 1520 E. 75th, Seattle 5, Wash.

Ministerium of Pennsylvania:

Allentown Conference: Walter Kuhns, 2200 Easton Ave., Bethlehem, Pa.

Norristown Conference: Lloyd Kramer, Silverdale, Pa.

Philadelphia Conference: William D. Haring, 1928 Howell St., Philadelphia 24, Pa.

Pottsville Conference: Ralph E. Werley, 236 Lehigh St., Tamaqua, Pa.

Reading Conference: Gsorge Schmehl, 1325 N. 11th St., Reading, Pa.

Wilkes-Barre Conference: Howard Shaver, 524 Wyoming Ave., Wyoming, Pa.

Pittsburgh Synod: Clarence J. Conrad, Sr., 3103 Cleveland Ave., Aliquippa, Pa.

Rocky Mountain Synod: Paul F. Hultquist, 803 5th Ave., Boulder, Col.

South Carolina Synod: J. H. Kinard, 708 L Ave., Cayce, S. C.

Texas Synod: Walter A. Ulbricht, 315 S. 5th St., Kenedy, Texas

Virginia Synod: E. R. Miley, Jr., Toms Brook, Va.

West Virginia Synod: Fred Becker, 426 Morgantown Ave., Fairmont, W. Va.

Brotherhoods and Bible classes located in other synods of the church, who do not receive their 1954 dues statements promptly, should write to Brotherhood Headquarters, Market and New Streets, Bethlehem, Pa.

Improved Alarm Clock

"Aha," said the boss, "I'm glad to see that you come to work on time now."

Elmer: "Yes, sir. I've bought a parrot."

Boss: "A parrot? What on earth for? I told you to get an alarm clock."

Elmer: "Yes, I know, and I did. But after a day or two I got used to the alarm and it didn't wake me. So I got the parrot. And now when I go to bed I set the alarm and put the parrot's cage nearby. What that bird says when the alarm goes off would wake up anybody."

Education for Living

by EARL S. RUDISILL

Examining Self

How EASY it is to find the flaws in other people! But how we hesitate to give ourselves a going-over and to admit the faults! But each of us needs just such a self-examination periodically — even daily. We are men of mature years, but that does not guarantee that all our thinking and behavior is of a mature type. Edward Kuhlman, a few years ago, wrote an excellent little book entitled *Watch Yourself Go By*. Let's do it.

Searching Self

What is our thought life? What are the things that occupy our minds when we are not hard at work? And how do we think about our daily toil? Let us not forget the law of dynamo-genesis — that our thoughts tend to express themselves in action unless thwarted by some other idea. In the light of Christian ideals we have to see to it that only the most worthy thoughts get a chance to act themselves out. Selection of the best may result from an examination of self.

Our feelings and emotions need control and direction. Otherwise they could easily ruin our lives. Sometimes they represent jealousy, hatred, envy, or stinginess, but they may also be the carriers of love, loyalty, and appreciation. Left to themselves, they are unreliable guides — they need to be linked with noble thinking. When so aligned they provide the kind of motivation we all need. But we have to do some weighing, examining, and choosing of these feelings, attitudes, and sentiments.

How about our behavior? We deliberately choose some of our acts, but many of them are matters of habit. We are always forming or reinforcing habits. But of what sort are they? They may be good, bad, or indifferent. Again examination is needed, and there must be choosing. Habits need to be examined while they are in the formative stage; otherwise they may attain such strength that will tyrannize over us. The world has had plenty of tyrants in the past and present. Let us not harbor any despot in our own beings!

Christian faith goes far toward enabling us to keep the "big three" on an even keel. It gives direction, quality, and inspiration to all of them. It sets up earthly and heavenly goals. It shows us how all our powers may be combined and used for the attainment of the purpose of God.

Making a New Start

Socrates declared at his trial, "The unexamined life is not worth living." Without periodic checking up we may go off on a tangent and accomplish

our ruin. When we see what we at present are, and then envision what we ought to be, we are in a position to make a new start. We need a good many fresh beginnings.

Any new effort cannot be half-hearted — it needs to be undertaken in real earnest. Any worthy goal or enterprise calls for full dedication and for the throwing of all our strength into the effort. Only such a move can be expected to yield a successful outcome.

But it is relatively easy to start something; it may be more difficult to maintain the effort and bring it to a conclusion. Cyrus Field crossed and recrossed the Atlantic fifty-two times before he succeeded with the trans-Atlantic cable. Our project is even more important. Shall we be less zealous?

Brotherhood in Action

by CHARLES F. BROBST

Publicity for a King's Men Church Attendance Program

LAST MONTH the new King's Men program for increasing church attendance, prepared by the Brotherhood of The United Lutheran Church in America, was introduced in this column to the *Lutheran Men* readers. To get this program started it was suggested that a King's Men committee of at least five men be appointed. One man should be the general chairman and the others could be the heads of the publicity, visitation, transportation and integration committees. A few additional men should be added to each subcommittee.

This month's article will give suggestions for the guidance of the publicity committee.

The purpose of publicity is to make known to the congregation and the public the need and value of church attendance and to create a desire for regular Sunday worship.

An active, enthusiastic Christian layman who has some executive ability should lead this committee. The committee should be large enough to do a thorough job, yet streamlined enough not to bog down in useless detail.

The objective of this King's Men program is primarily to secure the church attendance of the members of the congregation. Publicizing this effort within the congregation is therefore very important. Every honorable and respectable avenue and channel should be utilized to make known this venture and to arouse interest in it.

The Sunday church bulletin should for weeks contain short and striking references to the coming period of church attendance emphasis. Prior to the Sunday for which the bulletin is intended at least some of the issues

should be delivered to the homes by carriers or sent by mail. The bulletin will serve its purpose most effectively if it contains more than the order for Sunday's service; it should be a news bulletin of congregational activities. The publicity value of the church bulletin is greatly increased if it gets into the homes of all the members, and not simply to the faithful members who come to church on Sunday.

There are other useful ways to publicize the program within the congregation. Weekly letters or cards sent to the membership are always effective. Appropriate tracts, if read, are very helpful. Children or young people can deliver a tract to the homes. As the leaflet is handed to the person who answers the door a prepared talk can be given in which he is requested to read the tract so that he will be prepared to discuss the subject with a caller who will visit later. The value of using laymen to make announcements at the Sunday church service and to address the organizations should not be overlooked.

The opportunity to appeal to the unchurched should not be neglected. Well-attended Sunday services are a most effective witness. The newspaper should be used to carry news items and paid advertisements. Posters can be put into public places. The church building should be made conspicuous by flood lighting it. A stained glass window facing the street could be flooded with light from the inside. An attractive sign erected on the church lawn is worth considering. Tower chimes and bells, if available, should be used freely. Radio and television facilities can often be used, especially if other congregations put on the program simultaneously or cooperatively. Prospects should be on the mailing and visitation list.

Business has learned from experience the value of publicity. The church can profit greatly by using the knowledge gained by those who spent a fortune to sell their product to the public.

Boy Scouts

by EARLE W. BADER

Scout Sunday — February 1, 1954

Boy Scout Sunday will be observed on February 7, 1954. This is the opening day of Boy Scout Week — February 7-13. A dignified worship service with the scouts and their families in attendance is generally recognized as a fitting prelude to the whole week of activity.

The following suggestions are respectfully offered to assist you in arranging your 1954 Scout Sunday observance:

1. Invite all units of your Boy Scout family to attend the worship services on Scout Sunday. Even though your church is not parent to scout units, you, no doubt, have many boys who are in scouting units connected with other institutions. It

would be impressive to have them in uniform and seated in pews reserved for them in the front of the church.

2. Use your Sunday church bulletins to inform the congregation about your plans for Scout Sunday. You may wish to include an appropriate message of appreciation for what scouting is doing for your local church and community.

3. If it is not out of harmony with the practices of your congregation, it would be very desirable to have your scouts and scouters present a short program as a part of your regular worship service on Scout Sunday.

4. If there are Boy Scouts who have fulfilled all of the requirements for the *Pro Deo et Patria* award, it would be appropriate to make the presentations at the worship service on Scout Sunday. Be sure that all arrangements for securing the award have been completed in advance.

5. A statement by the Pastor concerning the *Pro Deo et Patria* Lutheran Church award and an invitation from him to counsel with boys who wish to undertake this spiritual adventure, would give much impetus to the program.

6. Recognize scouts who have alrealy achieved the award by having them usher or participate in the services. Perhaps one of them could give a short talk on his experiences in achieving the award.

7. Write to the ULCA Boy Scout Committee, Market and New Streets, Bethlehem, Pa., for informative literature on the award for distribution to your scouts and their parents.

8. During Scout Week your boys should be encouraged to do some missionary work in going out to bring unchurched boys of the community into the troop, and by that means into the Sunday school and church.

9. Boy Scout Sunday could also be the occasion for a church investiture ceremony for all new Cub Scouts, Boy Scouts and Explorers of your parish who have not been publicly invested during the year.

10. Use the anniversary program folder, "On My Honor." This folder carries on the front cover a beautiful reproduction of a Norman Rockwell painting depicting a scout in the act of pledging his duty to God. The inside front and back pages are blank for imprint of your order of service and announcements. It is available through your local Council of the Boy Scouts of America, No. 4625, at $2 per hundred or $15 per thousand.

11. Your local Boy Scout council will be eager to cooperate with you in arranging your Scout Sunday service., and by making their resource material available to you.

12. A suggested program for the observance of Scout Sunday will appear in the February issue of *Lutheran Men*. A special Boy Scout Sunday folder containing the foregoing program, together with a suggested sermon outline, will be mailed to the pastor of each congregation which sponsors a scout troop. Additional copies of this folder are available free of charge upon request to the ULCA Boy Scout Committee.

NEWS

New England Conference

The second annual retreat of the ew England Conference Brotherood was held at Lake Minnewaska, mong the beautiful Shawangunk Mountains in New York State, Octoer 17 and 18. The program was under the leadership of Ralph Wohlsen, ridgeport, Conn., past president of ne ULCA Brotherhood. Ninety men nd their guests were present.

The theme of the retreat was the pening sentence of Psalm 121: "I ill lift up mine eyes unto the hills." he main thought of the retreat was The Rev. Gordon E. Hohl, Rockille, Conn., chaplain of the confer- God's Gifts to Man."

nce Brotherhood, opened the retreat n Saturday evening by speaking on ne topic "God's Gifts to Man — The arth and Firmament." Roger W. indgren, Hartford, Conn., president f the New England Conference rotherhood, brought greetings.

The Rev. Herbert D. Hrdlicka, ridgeport, Conn., president of the ew England Conference, preached n Sunday morning at the service of oly Communion on the topic "God's ifts to Man—Faith and Conscience."

The meeting was brought to a close n Sunday afternoon by Dr. Miller itchie, Oneonta, N. Y., president of artwick College, who spoke on God's Gifts to Man — Our Privilege f Serving Him."

As everyone left our retreat, filled ith the Spirit of God through the inspiration of the messages of our speakers, all expressed the desire to attend our next retreat on October 16 and 17, 1954.

—Roger W. Lindgren

Nebraska

Two new Brotherhoods were chartered in the Nebraska Synod during the past year, up to the time of the annual convention in Salem Church, Fremont, in October. They are Zion Brotherhood, Benedict, W. H. Saas, pastor, and First Evangelical Brotherhood, Potter, Paul E. Janson, pastor. Work was also started on the organization of three additional Brotherhoods. There are now 21 active Brotherhoods with a paid membership of 306 — an all-time high.

One of the big steps in the forward-moving program of the Nebraska Brotherhood was the establishment of two scholarship awards for 1953. These awards were set up for a threefold purpose:

1. Assisting two deserving Lutheran young men in carrying on their educational program to better prepare them for Christian leadership activity in life.

2. Establishing an improved consciousness of the church schools, Midland College and Central Theological Seminary.

3. To provide a tangible program with a popular appeal.

The new officers of the Nebraska Brotherhood are: president, H. A. Zethren, York; vice president, Eldon

Johnson, Davenport; secretary, Chris Kruse, Omaha; treasurer, William R. Kleman, Beatrice; Brotherhood representative, the Rev. Kendig Rupley, Omaha; synod representative, the Rev. H. J. Goede, Omaha.

Florida

President Clyde E. Schneider of the Florida Synod Brotherhood announces the appointment of two men to take care of Brotherhood publicity and promotion for the area. Marc Cramer, West Palm Beach, is synodical secretary for *Lutheran Men,* and his task will be that of increasing subscriptions. Leonard Dilling, also of West Palm Beach, is responsible for sending in Lutheran news reports.

Pennsylvania

The King's Men program of evangelism is making steady progress in the Ministerium of Pennsylvania Brotherhood. Workshops have been held in the various conferences under the capable leadership of Dr. Charles F. Brobst, who developed the program of the King's Men. Wilbur Zieger is the synodical evangelism program chairman.

There have been substantial increases in membership. Thirteen Brotherhoods were organized and three reactivated in the past year. There are 124 active Brotherhoods with an enrollment of 4,503, paying $2,980 in Ministerium and ULCA dues.

Last September the annual pilgrimage was made to the Good Shepherd Home in Allentown, Pa. The attendance was 2,000 and an offering of $730 was given to the building fund. At the pilgrimage ceremonies the Ministerium Brotherhood presented Honorary Life Memberships to Dr. C. M. Cooper, president of the Ministerium of Pennsylvania; the Rev. C. W. Raker, superintendent of the Good Shepherd Home, and the Hon. James F. Henninger, president judge of the Lehigh County Courts.

Allegheny Conference

At the Allegheny Conference (Ministerium of Pennsylvania) Brotherhood convention, held in St. Paul's Church, Altoona, Pa., in November, the following officers were elected: President, J. Elmer Young, Petersburg; vice presidents, Gus Freeberg, Clearfield; Fred Samuel, Bedford; W. P. Getman, Altoona; Emmerson Crumm, Huntingdon; Ralph Barnette, Friedens; M. R. Fetterolf, Johnstown; secretary, Walter Bigelow, Altoona; treasurer, S. Z. Miller, Philipsburg; pastoral advisors, E. L. Pee, Philipsburg; Edwin M. Clapper, Altoona; Roy L. Yund, Sykesville; Jesse E. Wolf, Glasgow; John D. Ickes, Everette; E. G. Brame, Mt. Union.

Canada

Acts of vandalism by teen-agers are "no worse than the inertia of adults today," declared Dr. Roland C. Matthies, treasurer of Wittenberg College, Springfield, Ohio, before an audience of 300 at the annual fellowship dinner of St. Peter's Brotherhood, Kitchener, Ontario, on Nov. 11. Dr. Matthies said that recent teen-age vandalism in the United States was no worse than "letting go by default our stewardship responsibilities in God's Kingdom."

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The foolish pride of an embarrassed layman afraid to ask someone else to join his faith is one of the indications today that we are afraid to influence others, said the speaker. "Christian stewardship is the prick of our conscience exercising itself in how we should be doing God's work." Dr. Matthies suggested "complete submission to God's will," and urged a "reduction on professionalism in the church by doing more work ourselves as laymen." Concluding, he said religion should be practiced seven days a week, people should become tithers, and should "learn again to pray on our knees."

The speaker was introduced by the host pastor, the Rev. A. W. Lotz. The Rev. Albert J. Jacobi, president of the Canada Synod, brought greetings from the synod.

—Samuel Weicker

Maryland

The Central District Brotherhood of the Maryland Synod held its first annual fall meeting and dinner in Zion Church, Middletown, Md., on Nov. 17.

Harris Frock, president of the Maryland Synod Brotherhood, had charge of the program. The invocation was offered by the Rev. Shanebrook, Immanuel Church, Manchester. The dinner was served by the ladies of Zion Church to seventy men of the Central District and guests from the Western District.

A male quartet from St. Matthew's Church, Pleasant Valley, sang, and Earl Luckabaugh of Immanuel Church, Manchester, was the speaker.

Warren Strevig, president of the Central District, presided at the business session, and the following officers were elected: president, Howard A. Gross, Middletown; vice president, Sterling Miller, Lineboro; secretary, Robert Smith, Frederick; treasurer, Richard Bollinger, Westminster, and pastoral advisor, the Rev. Howard McCarney, Middletown.

—William J. Flohr

Chicago

Center of Lutheranism

"Chicago, the center of Lutheranism — it is, and it isn't," declared Dr. H. Conrad Hoyer, executive secretary of the Division of American Missions of the National Lutheran Council.

"Chicago is the center of Lutheranism in America. We usually do not think of it as such. We think of Chicago as a place of central importance for commerce and industry, not as a church center — particularly a Lutheran church center. We identify Lutheranism with Minneapolis, St. Louis, Rock Island, Columbus, Philadelphia, or New York. These are headquarters cities; these are sites for important church institutions. Chicago is not the headquarters for any of the Lutheran churches; it has no Lutheran college; only one Lutheran teacher's college and one Lutheran seminary are located in the entire Chicago area.

"The claims for Chicago as the center for Lutheranism rest — not upon institutions or headquarters — but upon churches and people, and can be summarized in four statements:

"Chicago has more Lutheran churches and there are more Luther-

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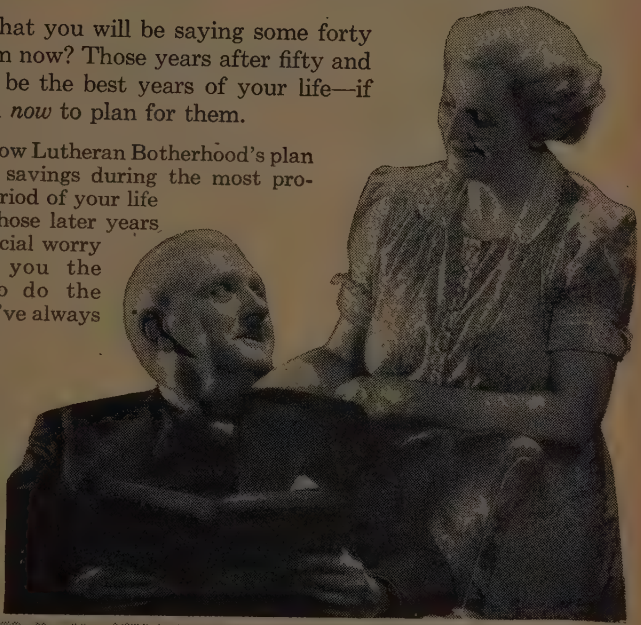

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an churches in the metropolitan area than in any other city or metropolitan area in the country.

"There are more Lutheran members in the Chicago churches, and more Lu heran church members in the churches of the Chicago metropolitan area than in any other city or metropolitan area in the country.

"Chicago is very near to the center of Lutheran population — east, west, north, south.

"Over half of the Lutherans in America live within the Chicago regional trade and travel area (five hundred mile radius)."

Army Church Attendance Over 20,000,000

Attendance at religious services conducted under Army auspices totalled over 20,000,000 during the 12-month period ending last June 30, the Department of the Army announced on Dec. 4.

This includes 17,413,715 persons who attended services conducted by Army chaplains and 2,811,286 who attended religious services conducted by visiting civilian clergymen in Army installations.

In the period covered, Army chaplains conducted 324,005 religious services while visiting civilian clergymen held an additional 38,632 services. Many servicemen and their families attend religious services in civilian communities adjacent to military installations. Whenever possible, service personnel are granted leave to observe major religious holidays at their home churches and synagogues. Attendance at civilian houses of worship is not reflected in the Army statistics.

In the 12 months included in the report, chaplains conducted 125,817 sessions of religious education for 2,003,044 persons. These sessions included Sunday School classes, Daily Vacation Bible School classes and preparation for church membership.

Snapshots

DR. LARS COSTA RIGNELL, a faculty member at the Universi'y of Lund, Sweden, this month will join the faculty of Hamma Divinity School, the theological seminary of Wittenberg College, Springfield, Ohio, according to an announcement by Dr. C. C. Stoughton, president of the college, and Dr. E. E. Flack, dean of Hamma.

AT A RECENT baptism of 265 adults in the interior of New Guina, 66 of the converts confessed they had killed men with their own hands before they heard of Christianity, Hans Neumeyer, director of the Neuendettelsau Mission Society, told a Bavarian Mission conference in Ansbach, Germany. He said the statistics illustrated the "supreme reign of paganism" still ruling in the primitive interior of New Guinea, which is increasingly becoming the chief field of work for the Lutheran missionaries in New Guinea.

MRS. ALMA RUDY, of Mt. Vernon, N. Y., who recently passed her 90th birthday, has been sewing clothing for Lutheran World Relief ever since 1939, when the National Lutheran Council issued a clothing appeal on behalf of stricken brethren in Finland.

PROTECTION THAT *Pays*

In thousands of Lutheran homes today, the father is using life insurance to provide a regular income for his family beyond his lifetime.

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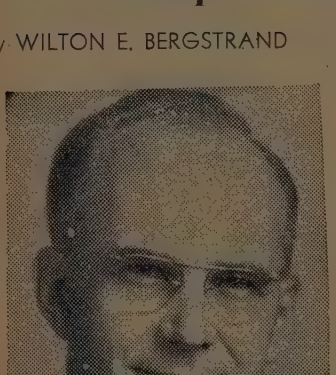
The Congregation and Organized Youth Groups of the Community

by WILTON E. BERGSTRAND



Author

Dr. Wilton Everet Bergstrand has been the full-time director of youth work in the Augustana Lutheran Church for the past sixteen years. He is a graduate of Gustavus Adolphus College, from which he also received his doctor's degree. He served for five years as chairman of the Commission on Young People's Work of the American Lutheran Conference, and for six years as a member of the Committee of the Youth Department of the World Council of Churches, with headquarters in Geneva, Switzerland. He shared in planning the World Conference of Christian Youth at Oslo in 1947 and the Lutheran Youth Conference at Hannover, Germany, in 1952. He was one of five Augustana representatives to the organization meeting of the Lutheran World Federation in Lund, Sweden, in 1947. Dr. Bergstrand has traveled extensively in Europe and America in the service of youth, and he is the author of many books, pamphlets, and articles dealing with youth work and youth problems.

AN AMAZING number and variety of voices are bidding for the attention and allegiance of today's young people. A careful study in some communities, however, reveals that the fierce competition is for the privileged or flashy youth, and that the great mass of youth are being reached and served by no one. What is the situation in our community? (This is the place to call for the report of the committee appointed at the last meeting. Refer to the assignment, "Working with Youth." After the report has been made discuss the main youth organizations in your community and decide which of the following basic attitudes should be taken toward each.

Editorial Committee

Arthur H. Getz, D.D., chairman, Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock, S. M. Brock. Topics prepared under the auspices of The American Federation of Lutheran Brotherhoods.

Topic Aims

1. To discover the youth groups which exist in the local community, particularly those having a national organization.

2. To discover what kind of influence they are having on the youth of the congregation.

3. To determine what should be the congregation's attitude toward these youth groups and take appropriate action.

Ignore Them

Should we ignore them, and just go along as though they didn't exist? As Christians who are concerned about America's tomorrow we cannot be indifferent to any movements which are influencing the growth and development of the young people of our community, particularly members of our own congregations. Furthermore, if we ignore them we are in effect saying that we have all the answers on techniques and approaches and have nothing to learn, which is hardly an alert Christian attitude.

Condemn Them

Should we condemn them and say to our laymen and youth: "Don't give your time to these movements; we have our own program of Boy Scouts, confirmation, Bible classes, Luther League, Bible camps, youth conferences, leadership schools, and inter-Lutheran activity, and that's enough"?

It would be unwise and un-Christian to make a sweeping condemnation of these movements. After all, they are seeking to develop character among youth. If certain of these community youth movements at times fall into the hands of inferior local leaders, we Christians should immediately try to alter the situation. It is highly desirable that we seek to build bridges of understanding between the church and youth community agencies.

Share in Them

Shall we share in them?

We ought to ask, "What have we to learn from these community youth movements in respect to leadership, materials, insight into the psychology of adolescence, and techniques? Which can be put to work in our own youth activities?" Many of these organizations exhibit showmanship, color, enthusiasm, and a shrewd knowledge of today's young people.

Our first responsibility as Christian laymen, of course, is to see that we have a strong church youth program, and that these community youth movements supplement rather than compete with our church youth activities. Our church youth work should have high priority on the schedules of our young people.

Ways We Can Share

One of the Brotherhood objectives is: "Encourage our men, as Christian citizens, to exert an individual and collective Christian influence in the community." One way to attain that objective is to share in community youth work in the following ways:

1. Actively recognize the value of these movements. Give friendly support and encouragement.

2. Supply leaders for these movements. Supplying leadership for worthwhile community youth groups

---

Worship

Hymn: "Blessed Jesus, at Thy Word" — No. 421 C.S.B. or No. 315 P.S.H.
Scripture: Proverbs 1:1-16
Free Prayer
Special Music
Hymn: "Savior, Like a Shepherd Lead Us"— No. 565 C.S.B., or No. 228 P.S.H.
Topic
Hymn: "Shepherd of Tender Youth" — No. 282 C.S.B., or No. 225 P.S.H.
Prayer, including the Lord's Prayer
Benediction
Business
Fellowship and Refreshments

is as important a Christian service as teaching in the Sunday school. The church must supply the motivation for the workers and the leaders for these community youth movements.

3. Offer church facilities and church homes for meetings of these groups. Have we as a community honestly faced the question, "Is there an adequate and wholesome community recreational program for youth?" There are communities where youth are going to the dogs because there's no other place for them to go.

Set the Tone

Communists assign their members to infiltrate various clubs and organizations and promote the "party line." Should we Christian laymen be less alert and aggressive? Should we not serve as leaders in these movements and set the tone? If Christian laymen withdraw their influence from these movements, giving as their reason that they are too busy, will not these movements become increasingly secular and gradually anti-religious? During a recent visit to the United States an alert youth director from Germany asked: "These High school and community activities that are neutral so far as the church is concerned — what if they should become hostile, as happened to us in Germany?"

The value of youth organizations depends largely on the calibre of its adult leadership. A staunch, Christian layman is welcome in these movements. His convictions will be respected.

A Word of Caution

A word of caution, however, should be voiced. Active participation in community youth movements has in it dangers as well as opportunities. A layman should therefore consult his pastor before accepting a leadership position in a community youth organization, and our young people should be encouraged to talk things over with the pastor before joining such groups.

If a Lutheran layman must choose between serving as counselor for some youth group in his congregation or being a 4-H Club leader, which should he choose? The importance of the church's own youth groups dare not be underestimated. In Sweden, for instance, there were many church youth organizations a generation ago, but now it is impossible, in many parishes, to have a church youth group. Sports and various secular youth groups have taken over.

Wise Stewardship

One of the Brotherhood objectives is to "stimulate the practice of stewardship of time, talents, and money." To what extent is sharing in community youth movements a wise stewardship of time and an opportunity for an enlarged witness? It is possible for a man to become so enmeshed in these community causes that he neglects his own church and thus becomes guilty of "majoring in minors." Life at every level is a series of choices — not only between the good and the evil, but between the better and the best.

Competition for the time of young people is also very keen. In most communities there is so much extra-curricular activity in connection with high school — music, speech, dramatics, athletics, and clubs of various kinds — that it would kill a high school youth if he participated in all. He must do some careful selecting. We must warn our youth not to become so enmeshed in extra-curricular high school activities that their Luther League and other church activities will be crowded out. The best way to guard against having community youth groups take up all the time and energy of our young people is to make the church's youth program so vital and interesting that it will have first claim to the allegiance and enthusiasm of our young people. The implication for members of the Brotherhood is that they should be keenly interested in their congregation's youth program and that they should support it in every way possible, including the rendering of personal service.

The two community youth movements which reach more of the church's youth than any others are probably the 4-H Clubs and Boy Scouts. They should therefore receive special consideration. There is much of real value in both organizations. The following notes should serve as source material in discussing these two groups.

4-H Club Movement

The 4-H Movement is the greatest voluntary rural youth organization in America. It includes over 2,000,000 members in 90,000 local clubs, and is led by 250,000 volunteer local leaders, the vast majority of whom are active church members. The movement is guided by about 11,000 well-trained men and women representing the county, state, and national Agricultural Extension Service. The objective is to help young rural people understand, love, and use the fine opportunities they have in their own homes and communities.

Each member of the 4-H movement must carry on a project connected with the home or farm, such as raising livestock, growing crops, making clothing, preparing foods, improving the home, soil conservation, tree planting, or conservation of other natural resources. The 4-H program includes summer camps, tours, hikes, exhibits, and fairs. 4-H'ers sing a great deal, and have social features at their monthly meetings and events.

Lutheran 4-H Award

A new God-Home-Country award is now available and may be given by Lutheran congregations to their young people who have had a commendable 4-H Club record and who have given evidence of faithfulness

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and service to their church. In recognition of their accomplishments and faithfulness a medal is given to them. This plan brings the church and the 4-H program close together and gives the church an opportunity to recognize the values in 4-H Club work. Information about this award is available from The Lutheran Committee on God-Home-Country Award, Room 1232, 327 South LaSalle Street, Chicago 4, Ill.

Boy Scouts

One of the Brotherhood objectives is to "promote aggressively a Christ-centered, experience-centered, and guided boys' work program, such as scouting." The excellent program of the Boy Scouts of America can be used effectively, under Lutheran auspices, in developing the boys of the Lutheran Church into genuine Christian men. More and more of our Lutheran churches are organizing scout troops, enlisting men of the congregation as leaders.

The aim and purpose of the Boy Scouts is to develop character and train for citizenship. These objectives are accomplished by constant emphasis upon the scout laws, oath, and motto, and by means of graded tests, including nature lore, camping, handicraft, first aid, signaling, and physical development. An elaborate system of merit badges is offered for specialization in the various arts and crafts.

The importance of good adult leadership in the program of scouting cannot be overestimated. Where there is weakness in the movement it lies in the leaders, not in its ideals or its literature. Too often Christian men of our congregations consider themselves too busy to provide the leadership necessary to utilize scouting to the greatest possible extent. The scouting program, however, is sufficiently flexible to permit the introduction of any worthwhile project which a local congregation may wish to incorporate into it.

The Boy Scouts of America has a membership in excess of 3,250,000 Cub Scouts, Boy Scouts, Explorers, and adult leaders. It is organized into 84,300 packs, troops, and units. More than half of the nation's scouting units are sponsored by religious organizations.

Sponsorship of a Boy Scout troop is often the means of bringing unchurched youth of the community and their families under the influence of the Christian church and leading them into church membership.

Pro Deo et Patria Award

The *Pro Deo et Patria* award is an award of the Lutheran Church. It is conferred upon a scout by his pastor

evidence of the fact that he has lfilled the prescribed course of spir- ual improvement and has rendered utstanding service to his church. To erit the *Pro Deo et Patria* award a utheran scout must: demonstrate his nowledge of the cardinal doctrines the church, the church year, the tar, and the liturgy; give evidence daily Bible reading and regular urch attendance; have completed 50 hours of service to his church and mmunity; and present a special roject, approved by the pastor.

As of May 2, 1953, 1781 *Pro Deo et atria* awards had been granted to utheran scouts who fulfilled these equirements. It is thrilling to note he growing interest in the *Pro Deo Patria* award.

What Youth Says

Be sure not to end the meeting ithout giving the youth representa- ves who were invited to this meet- g an opportunity to give their re- ctions to the discussion and to state eir opinions. If a youth represen- ative is prepared to do so, give him n opportunity to speak briefly on he topic, "How the Men Can Help trengthen the Luther League."

For Study and Discussion

1. What groups connected with the igh school are bidding for the time f the young people of our congrega- on?

2. What additional community roups lay claim upon the time of ur young people?

3. What congregational groups min- ster to the needs of our young people?

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4. How many young people do w have in our congregation? How man participate in the congregation' youth program? How many partici pate in some phase of the communit youth program? How can you ac count for the discrepancy in the num bers?

5. Do the young people of our con gregation have a balanced Chris ian program — that is, are adequate pro visions being made to meet thei needs for worship, Christian study fellowship, and Christian service?

6. What can members of the Broth erhood do, individually and collect ively, to strengthen the youth pro gram in the community?

Suggestions for Action

1. Start a Boy Scout troop or a 4-H Club in your congregation, or if such an organization already exists, take definite steps to strengthen it.

2. Analyze the total youth program of your congregation and community. Does it provide a balanced program of worship, study, fellowship, and service? If not, take appropriate steps.

3. List the names of all young people of your congregation in a column. In a second column, opposite the names of the young people, write the names of congregational or community organizations to which they belong. Do any young people belong to too many groups? Do any belong to too few groups? Take appropriate steps to set up a counseling service for the young people.

4. Which community or congrega

nal youth groups need additional ult leadership? Take appropriate ps to provide the needed leader- p.

●

Leadership Does It

Assignment for the March Meeting

In time any institution becomes the gthened shadow of its leadership." This one of the striking statements which Dr. rris Wee makes in the Brotherhood topic ich is to be studied next month. It stresses importance of leadership — the leadership a congregation, and the leadership in a mmunity.

n order that there might be fruitful out- nes when the Brotherhood discusses the ic, "The Congregation's and the Com- nity's Leadership," the following commit- s should be ready to serve:

. A committee to plan the worship at the ginning and end of the meeting. Sugges- ns found in the topic may serve as points departure.

. A committee (probably one person) to sent a summary of the topic written by Wee. The assumption should be that mbers of the Brotherhood have read the pic, and all that needs to be done is re- sh memories about the main points made the topic.

3. A committee to lead in a discussion of tters presented under, "For Study and scussion." This should consume most of e time allotted to the topic. Perhaps mem- rs of this committee will want to assign sponsibility for certain specific questions to dividuals, thus providing for a division of ork. Members of this committee should not ake speeches, but be prepared to draw t other members of the Brotherhood and s provide for a real discussion.

4. A committee that will lead in a discus- on of matters presented under, "Suggestions r Action." Again, there should be a free pression of opinion by many members of e Brotherhood, but the committee should ess for definite decisions concerning action at is to be taken by individuals or by the otherhood as a group.

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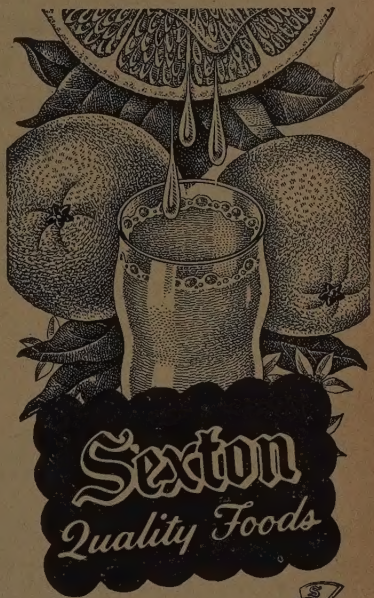

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